

Council may depose the pope, who claims to be king of kings, for his sins, much more may the States-General depose, a king for his tyranny. And if the majority of the States-General concur in the royal tyranny, the true patriots in its ranks are entitled to save the commonwealth in spite of them.

Question four: May subjects call in the aid of foreign sovereigns for their deliverance from the irreligion or tyranny of the prince ? Princes are ready enough to act on the principle of intervention for their political interests. Are they also entitled to intervene on religious and moral grounds ? Certainly. The Church being one and universal, the protection of the Church is the duty of all Christian princes. Humanity, too, demands intervention. Virtue, as Cicero says, being the mother of mankind, enjoins every man to seek the good of the whole. Foreign princes may not, however, invade the territories of an irreligious tyrant for purposes of conquest, and by this reservation the author saves his patriotism, on paper at least.

We can well understand the sensational effect of this work. It systematised the political ideas of the Huguenots with great logical power and no little lore. It was at once an apology, a defence, and an attack. Hotman had sought to attain the same end by indirect means, by an historical rather than a logical exposition of the doctrine of the sovereignty of the people. Languet shoots straight at the target. He argues, demonstrates, dogmatizes, direct from reason, Scripture, and history, lays bare in the sight of king and people the fiction, the iniquity, of absolute rule. He has made use of the "Franco-Gallia," but he goes beyond it, beyond the history of ancient Gaul and Germany to the Jewish theocracy, and even at times beyond this to human nature, the basis of human right. His doctrine of the contract is especially noteworthy. In this respect he is the father of Hooker, Locke, and Rousseau. He emphasises all through the sovereignty of the people based on this contract, and the subordination of the king to the people. With this sovereignty is bound the right of Protestantism, not only to existence but to supremacy. In this respect he is intolerant and extreme, but he is at least logical from the Protestant standpoint, and the stress of the times may be allowed to mitigate his fierce logic. He is face to face with